

# OLYMPIAN

DO NOT  
LET THESE TWO  
TREES GROW UP  
TOGETHER

R. M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK

I WILL  
GIVE POWER INTO HIS  
HANDS -  
AND HE SHALL  
CONQUER THEM  
REV. I. 3. 4

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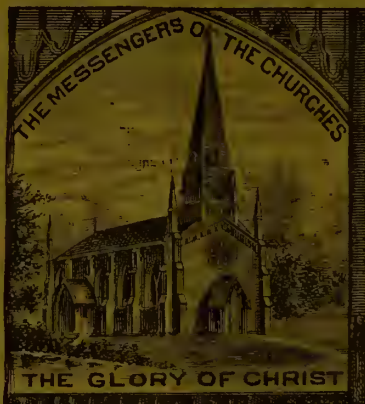
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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1898.

8.

## QUESTIONS OF THE HOUR.

### GOD'S WORK AS HE SHOWS IT TO HIS SERVANTS.\*

*Rev. T. P. Robb, Linton, Iowa.*

Let Thy work appear unto Thy servants.—Ps. 90:16.

The life of Moses, the man of God, was marked by several things; it was a life of hard work and faithful service, presided over by singular providences. Take that life, from the time that he could no longer be concealed in the home of the slave mother, and these three things—hard work, faithful service, and the hand of providence—are visible on each day's record; and it was at the eventide of this eventful life that he wrote this psalm. Looking back, he sums up human life in such a way that the words express the feelings of humanity; and the whole Church claims the psalm. God, the eternal, stands at the head. Man, the swiftly passing shadow, hurries by over the rapid path of life. The great plan of God for the accomplishing of the world's redemption lies before Him, like the plan of an architect who is constructing some great building. The reward is not forgotten. No sooner has a workman finished his day's work than he is paid his wages. To have any share in any work, with a man like Moses—this would be sufficient honor for living man. But note, a greater than

Moses is here, and speaking to us, calls us "workers together with Christ."

This may have been the last prayer that Moses offered before he passed over into the heavenly rest. It is well adapted to the use of the Church to-day, and will hold its place among the songs of the workers here, until they shall join the glad song of the redeemed on high. And the work was the cause of Moses' anxiety when he was called to quit the work. If this is the cause of anxiety to the dying saint, then it ought to be the great concern of the living Christian. I ask you to consider God's work as He shows it to His servants:

I. There is a definite plan.

In carrying forward any great work a perfected plan is necessary. Those who labor upon the work may not comprehend the plan. Indeed it is often a serious injury for an under workman to imagine that he grasps the plan. When, therefore, we look over the work that our Lord is showing us, let us remember that He shows us only a small part of the work; let us also bear in mind that He holds us responsible for the work He shows us, and Jesus Christ, while hiding from our eyes a vast portion of the detail of His work, has most graciously opened before us the great end in view. In John 3:17, we read, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." This is a comprehensive statement of the plan of redemption.

\*A sermon preached before the Synod of the Reformed Presbyterian Church, at Walton, N. Y., by the retiring Moderator, Rev. T. P. Robb, Wednesday evening, June 1, and published by request.



Sin touched our earth, and the entire fabric was shaken as by the throes of a great earthquake. The pillars of this lower world trembled to their fall. A voice was heard in heaven, "Deliver from going down to the pit, for I have found a ransom," and Jesus Christ appeared to save the world. And now look at His plan. He laid the foundation in His own death upon the cross, and then, organizing the Christian Church, made it the force by which the rest of His plan is to be carried out.

But to what is the redemptive work of Christ to be applied? Some will say that the great work of the Church consists in the saving of the lost—gathering in the individuals. A recent writer puts it this way: "The church is simply a convenient place to worship, and hear the gospel preached, and prepare souls for entering heaven." The church ought to do all this, but this is a very small part of her work. If man were only lost individually, then this conception would doubtless be true. But man suffered socially by the fall. The family was wrecked. Follow man in the social sphere, and you see the need of an uplift. Where the Gospel has not entered, home no longer holds its place. Woman is a slave; childhood is robbed of that which makes it lovely; the whole social structure lies in ruins; marriage is a mockery of the holy ordinance which God ordained, and mutual relations are unknown. God's order is overthrown; sin reigns in the midst of confusion. God created man equal—of one blood; He intended they should be equal, and the redemption purchased on Calvary touches society on all lines where human rights have been lost or lowered, or where divine claims have been forgotten or ignored. And the Church's work to-day is to carry the redemptive work of Christ to all places, and to all classes for whom it was intended. And this is plainly shown in the great commission,

"Go ye into all the world, and preach the gospel to every creature."

II. God's work is under competent control. "Let thy work appear."

There was no doubt in the mind of Moses. He had spent a lifetime in the service of the Lord, and as he was about to lie down to rest, he says, "Let Joshua, and Caleb, and Eleazer, and all who enter the land, see your plan. It means some hard work for them, and it means a splendid period of rest and development for their children. Let their children see thy glory." And we go to our Lord Jesus Christ to-day to say, "Show Thy work to Thy servants." Jesus said, "My Father worketh hitherto, and I work." And from Him we must learn how to lift up society. While we adore the Divine person who is our Lord, we must not lose sight of the human nature. Jesus became identified with humanity by identification with its lowest and most humble elements: Son of poverty, He knew the misery attendant upon the loss of all things. Minister to misery, He was identified with man's lowest estate; He touched the leper to heal him, but by the law he that touched a leper became defiled as though he himself was leprous. "He bore our sins and carried our sorrows." And the mission of the Church to-day is to the fallen, to the sick, to the loathsome, to the women whose class was represented by her to whom Jesus talked at Jacob's well. This is no time for the Church to sit in silks and broadcloths, but rather a time for them to cast their fisher's coat about them and plunge into the sea of lost humanity to save the perishing. Jesus said, "My Father worketh hitherto, and I work." Can we take up His words and say "*I work*"? And when Jesus passed from earth, He said to His disciples, "I am with you alway, even to the end of the world." This He fulfilled when He sent upon them the Holy Spirit to abide with them, and to lead them into all truth.

But here a dark picture passes before our eyes. Millions of human beings are lying in the darkness of heathenism—no light—no hope—because they have never yet heard the sound of the gospel. All this is true, yet God has planned the redemption of the world, and Jesus Christ is executing the plan, and He is able; He will do it. And so this world that lieth in wickedness shall yet be lifted up. It is for us to work on, and wait on, and trust on, knowing that He who manages the affairs of this great work is competent.

III. This work includes well adapted instrumentalities.

When Jesus had perfected His work He removed to the place of authority at the Father's right hand, and left at work these principles and agencies by which the world's redemption is to be accomplished.

Had the men to whom Jesus committed this work fully comprehended it, and used the power given them, they would have accomplished far more than they did. It is sin and folly not to comprehend to-day wherein the Church's great strength lieth. Samson's strength was not in his hair, but in that which his unshorn locks represented. The matter of a profession, the fact of a solid theology and faithful testimony is valuable, only when this is backed up by a life and deportment that corresponds with the profession. And for us there is just one question, Are we on the apostolic ground? There are three things that make the Church strong. First, the truth; second, the living person whose life demonstrates the truth; and third, the presence of the Holy Spirit who gives power to the truth, and to the living witness for the truth.

There is power in the truth; bring it to bear on any person, or on any thing, and it will prevail. Truth is divine. It matters not in what realm it is met, it prevails. Take an illustration. A child begins the study of numbers, and learns that two and

two are four. That truth stands to the end of higher mathematics, and a calculation based on the least variation from that truth ends in error. We can put the same absolute confidence in truth when applied in the realm of morals. Take the words of our Lord: "He that believeth and is baptized shall be saved." Redemption lies in the soul of the man who is guided by this truth. And where is he who leaves unused the truth, "by grace are ye saved, through faith"? "He that believeth not shall be damned." Or look at another phase of the subject. Jesus says, "All power is given unto Me, in heaven and in earth." Paul says, "The powers that be are ordained of God." Many scriptures set forth the fact that Christ has been exalted to the place of authority and now reigns at God's right hand. "On His head are many crowns." "The winds and the seas obey Him." The cyclone moves along the very line He has marked out for it. He rules in the realm of thought. Men, related either commercially, socially, politically or internationally, are at the bidding of Him Whom the Father hath appointed heir of all things. And we are set for the defence of the truth. It is not uncommon for men to say to us, "You ought to do something to bring about the reform you so strongly advocate." So we ought. And in our work we must use such methods as Jesus Christ has appointed. And God has promised that "by the foolishness of preaching" the truth shall prevail.

But God uses more than truth—He associates it with living men and women whose whole beings have passed under the power of truth. Truth alone may silence the men of subtle sophistry, keen wit, or cutting satire.

But no sophistry can set aside the fact of a holy life, nor can wit or satire stand before the soul that God has called out of darkness into His marvelous light. I have no

argument to offer any man that is stronger than the argument drawn from the Word of God. There can be no illustration of the truth so convincing as the man who, "though he was born blind, now sees." And this was the demonstration of the truth that was given to the world by our Lord Jesus Christ. He cast out devils, He healed the sick, He taught as never man taught, He entered the work of His ministry led by the Spirit of God. That He wrought in His human work, under the influence of the Holy Spirit, seems beyond question, when we consider three things. First of all, the Gospel says, "He was led of the Spirit into the wilderness to be tempted of the devil." He returned in the power of the Spirit. Second, He wrought miracles and cast out devils by the Holy Spirit. Some of the Pharisees charged Him with casting out devils by Beelzebub, the prince of devils; to which He replied, "If I by Beelzebub cast out devils, by whom do your children cast them out? but if I cast out devils by the Spirit of God, then is the kingdom of God come nigh unto you." And then follows a most solemn warning against the sin against the Holy Spirit, where, for one thing, we learn that it is a sin against the Holy Spirit to attribute to the devil works wrought by Him. So the Lord Jesus recognizes the Holy Spirit as the source of the power which He manifested in His human life. And the fulness of the Spirit which He received was sufficient. And now we touch the third thought, that when He departed from the world, He gave the promise of the Spirit to His disciples, saying, "Tarry ye at Jerusalem until ye be endued with power from on high." And the promise of our Lord that He would send the Holy Spirit upon the Church was fulfilled. There was one incarnation of our Lord, and He will not come again in humility. There was promised one advent of the Spirit, and His coming was that He

might abide. That advent was accomplished on the day of Pentecost, and will not be repeated. The Church has these essentials—the truth, living witnesses of its power, and the Spirit of power. Using these, she will prevail.

IV. God's work covers the period of time.

This brings up the thought of our personal relation to the work of the Church. Moses could work for his church and people only while he was here. I do not think that he lost his interest in the work of the church when he died. I do not think that any saint loses interest in the Church's work when he dies. Moses and Elijah stood on the Mount of Transfiguration along with Christ, and talked with Him. And their talk was all about the death which He was to accomplish at Jerusalem. If we may turn to the place of the lost, there, too, we may learn lessons regarding the interest that even the lost have in the success of the Church. But if Moses and Elijah were interested in the work of the Church, when the Church's Head was approaching this great work, I cannot but believe that they are greatly interested and concerned about the affairs that are transpiring in the Church to-day. And as I look around upon your faces to-day, a long line of faces, well known and revered, rise up before me. I cannot think that in their present state of rest and glory, they have lost interest in the magnificent struggle that the Church of Jesus Christ is putting forth for the sake of truth and right. But the interest they may feel does not make it possible for them to intervene, or to speak one word to us concerning the conduct of the campaign, or the results of the struggle. They served well their generation; they speak to us by the example of noble, consecrated lives. And our opportunity comes only once. "So teach us to number our days that we may apply our hearts unto wisdom."



V. In this work we meet conflict.

Every life is a conflict. Only thus can any life be strong, and so the command is often given, "Fight the good fight of faith." "Put on the whole armour of God." This is true of the individual. God speaks also of the Church and represents her as ready for conflict. "Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" The Church is God's great host, and every day it becomes more and more evident that the great conflicts of the world are to be fought out in the bloodless battles of the Church. Nations may settle their disputes in the awful fact of war, but the world's great questions of the past or of the future will be at last settled upon the basis of right, kept alive, and in the front, by the Church of the Lord Jesus Christ. In Him I have the utmost confidence. But the conflict will not be a weak one, nor the results uncertain. To the Church is given the duty of keeping the light burning. No light responsibility, no easy duty; but the world must have light. And we are entrusted with this great work, just in proportion as the light has dawned upon us. We must be faithful. But why has God put us in the midst of conditions that demand struggle? It is not possible for us to solve the whole mystery of conflict, but the victory of the ages will demonstrate the wisdom of the plan.

What is the work which God is pointing out to ministers and members of the Reformed Presbyterian Church?

Some one may say that the great work of the Church is to put forward the royal claims of the Lord Jesus Christ, and to push the work of unpopular reform which others are disposed to avoid, leaving the work of missions to the large and wealthy churches. Let us ask, What work does God point out to us?

1. Christ's claim upon the nations.

That we live in a day of marvelous advances along many lines none will question. The discoveries of the present century are, in some respects, startling. Two or three things ought to be noted. And first of all, we ought to recognize the fact that these advances came to the world by means of agencies that sprung up under the light of the Gospel. If arguments were necessary here, we only need to ask, Are men advancing in arts, sciences, mechanics, morals, who live under the shadow of the pagoda, or does the rush of new discoveries and their practical application confine itself to the shadow of the church spirit? Is it true that the world's advancement depends on the Church's work and power? But the great wonder of the day is the failure on the part of the world's great governments to see, even in the light in which they move. And while all around the human intellect is crying out for the light that lighteth every man that cometh into the world, astonishing as it may appear, the realm of government seems to be controlled by a mass of men who are only "stock politicians," the real statesman being buried under the vast weight of mere lumber that crushes his best efforts. Art, science, invention, all march up along the path which is illuminated by the light of the gospel, so that the attainments of 100 years ago are the oddest things, when set beside the outgrowth of the same thing, as we see it to-day. But the politician is satisfied to hold the false theory of magistracy set before the American people in the constitution of more than 100 years ago. To-day the opportunity to enforce upon the mind of an anxious and waiting public the claims of our Lord Jesus on this nation is *our* opportunity. And, under Christ, the Master, it is *our* work. And if ever in the history of our Church, it was a duty to push the work of National Reform, and the co-ordinate work of Testimony-bearing—the great

duty of testifying to the righteous claims of Christ upon the nation and her people, that duty rests on us now.

### 2. The work of foreign missions.

It is sometimes suggested that we ought to leave the work of missions to the great, strong churches who can spend millions on the foreign field, and that we should devote ourselves to the pushing of reform measures, especially such as, while scriptural, are at the same time unpopular. Let the Master be heard. "The field is the world." And the work that calls us to effort at home, calls loudly for our utmost effort abroad. And we must take up the rallying cry of the student volunteers—the *evangelization of the world in this generation*. The argument that justifies us in maintaining a separate organization, makes it our duty to carry the gospel to every place that lies within our reach. Already we have done much. But we are able to do more, and the Master is calling to us—calling daily, and saying, "Go—go ye—go ye into all the world, preach the gospel to every creature."

### 3. We must press upon society needed reform.

The growth of secret orders, bound together by pledge or oath, and ostensibly with some splendid object in view, warns us that our conflict at home is of no ordinary or easy kind. And the duty seems doubly imposed on us, because many are to-day entirely losing their voice on these great moral issues. If the way to the public conscience is not open through the press and platform, as heretofore, it is all the more important that the pulpit that is not muzzled send out some note of warning.

Lastly. To meet these great ends, God calls us to a hearty support of the Church's training schools. The past warns us that men, however well qualified, soon pass away. As God shows us in His work, a whole troop of children pass before us, home returning from the school. And Moses has taught us here to pray, "Show our children Thy glory." It is probable that the glory Moses thought of was the glory that came upon the land of promise, when, fully conquered, it passed under the

benign influence of the principles of peace which followed the establishment of the pure theocracy. And we ask for much greater blessing, when we ask that our children may behold the glory. If God will show us His work—show it to us so that we will go on and do it, then our children may yet see the dawn of that period, "when the light of the moon shall be as the light of the sun, and the light of the sun sevenfold as the light of seven days." And those who see that glory must be prepared to fill places of responsibility about which their fathers and mothers knew nothing. And to-day we have no more pressing duty than that of preparing the children of the Church, the children of to-day—the men and women of to-morrow—for the sphere of responsibility which they must fill—let them be trained in Geneva College—let them be trained in our own Theological Seminary—for in this way can we best do our work, best prepare our children for seeing the glory of God.

Sometimes the mystery of God breaks up all our plans and changes all our hopes, and puts a new color into the cloud that obscures the Holy of Holies from our vision. We have watched the opening bud of infancy, and guarded the feet of childhood, and wondered to see the man approach us, and call us father; have been startled when young womanhood has suddenly taken the place of childhood of yesterday. And in some daydream thought has led on, seeking to penetrate that supreme moment for us, when thought shall forsake the earthly house of this tabernacle, to enter the house not made with hands, eternal in the heavens. And we have pictured son and daughter, like angels in the empty tomb, sitting, one at the head, the other at the foot. But how changed all the facts—instead of this that we have dreamed, our hand has, in fact, closed the eyes of fond childhood—eyes that sleep until resurrection morning shall awake them. And our prayer is answered, not as we had dreamed, not as we had hoped, but answered as God saw best. He has showed us His work, and left us to do it, while He has taken our children to behold that glory which passeth all understanding. Let us then work, work on, and work faithfully, until He shall call us also to "behold the glory."



## NEWS OF THE CHURCHES.

## ABROAD.

LATAKIA, SYRIA.—The engraving on this page is a picture of the Boys' School in Latakia, taken about the time Rev. Jas. S. Stewart and family were leaving for this country in the spring. It portrays more vividly than any words of ours could do what the gospel is accomplishing through

*"This day thou shalt be with Me in Paradise."* Not long ago I called at a house where a very sweet little baby had died. A woman said to the mother: "Do not weep, for it was pure and innocent, and would go straight to heaven." I told her that all believers in Christ would pass at death immediately into glory; that the blood of



the instrumentality of our missionaries in Northern Syria.

A letter from Miss Wylie, written on the 9th of June, supplies a few items of general interest:

. . . I have had a very quiet and pleasant year of school work. To me the Sabbath School lessons were especially interesting. There were so many points to emphasize. This week I have dwelt a good deal on

Jesus Christ cleanseth from all sin; that the believer was washed and sanctified and made white in the blood of the Lamb, and that the lesson was for us to accept now. . . .

There is to be a convention of missionaries of all denominations, from all parts of the Empire, in Mount Lebanon in August. I am sure it will do good, and as I have not been outside of Latakia for three years,

I intend, if I can get my work done, to go. . . .

We receive telegrams from Beirut every mail in regard to the Hispano-American war. At first telegrams were sent through the country telling of American defeats. One was to the effect that the Spaniards had bombarded New York, and that the women and children were fleeing to the interior. Last night it was reported that there had been a battle somewhere, in which the Americans were victorious, and so we wait for to-morrow's mail with a good deal of anxiety. An American victory will make work easier for us. Strange to say, the Turks sympathize with us, and are anxious for their old enemy, Spain, to get a whipping.

. . . We had a pleasant visit from Mr. Dodds, of Mersina, a few days ago. He preached on Sabbath, addressed the assembled schools two mornings, and made a visit, in company with Dr. Balph, to the mountains. . . .

About the same date Miss Willia Dodds wrote in regard to the hospital as follows :

It sometimes happens that three or four patients are discharged about the same time, reducing our number for a few days, but the vacancies are soon filled up. Several cases of fever and one of pneumonia have been treated within the last three weeks. All the different religious sects are represented among our patients. We have at present two Moslem patients—a man and a woman. The man has been with us about three weeks. He had a very serious disease of the eye (abscess of the orbit). He suffered intensely for a time, but is now improving. We have one little girl that is being treated for skin disease that was brought here from a village about forty miles away. Although she wept much and went through the usual amount of wailing when left, she is now contented and happy, and rapidly improving.

We have been encouraged recently by the fact that a number of our patients have paid sufficient to cover the cost of food and medicine. A box of clothing from the First Boston congregation, and later, one from the L. M. S. of the Eighth Street congregation, Pittsburg, one from First Beaver Falls L. M. S., and also a complete outfit for one cot from the L. M. S. of Kansas City congregation have been received. Also a box from the L. M. S. of the First and Third congregations of Philadelphia. All the friends that have helped along the work in this way we thank most heartily for their labor of love and kindness. Everything sent was useful and just what we needed. Bandages and old linen are always in demand. Night shirts and gowns of flannelette are also necessary. Partly worn coats and sacks, too, are needed for those who are unable to provide themselves with such articles.

MERSINA, ASIA MINOR.—Writing on the 8th of June, Miss Evadna M. Sterrett says : The weekly prayer meetings are still well attended, and the warm weather does not seem to lessen the interest. We pray that more fruit may yet come from these social gatherings. At Tarsus, too, there are two and three meetings held each week, as many as fifty attending at a time.

I am glad to say that at our last communion here seven of the school girls united with the Church. I trust they may be faithful. The poor boy who took the smallpox had just been examined and received into membership, but could not be present at the Lord's Supper.

CYPRUS.—Rev. Henry Easson has kindly sent us the following statement in regard to our colporteurs and their work on the island :

Daoud has made his headquarters in Famagusta, and has been working a great deal of the time in that city. He reports

the sale of 105 Bibles, Testaments and portions. He has visited ten of the outlying villages, and some of them many times. He has read and explained portions of the Bible to 118 different persons, of whom 43 could not read. Whenever he could he would have one of the number present to read, and then he would make a few remarks or answer any questions that might be asked. In the city, in the market and shops, he has had many opportunities to read to two or three persons at a time, but he does not give the total number.

A good many like to hear the Word, but he says there is very often "a fellow of the baser sort" present who tries to stir up the people and get them either to turn against the reader, or go away and leave him to himself. I asked both of our colporteurs for a few of the most interesting incidents that took place while they were reading to the people. I will give you a sketch of two men, one of whom came under the influence of Vamvois at Limassol, and the other of Daoud at Famagusta.

About the 1st of May a peasant, by the name of Christophoros, from the village of Ahna, about four miles north of Larnaca, came into the city. He found our chapel and told the Armenian teacher that he wished to have a talk about the Bible, and so the teacher sent him to me. He was dressed very plainly, and for some reason or other he neither shaves his beard nor cuts his hair. He told me that about seven years ago a man by the name of Storey came to their village, and he got a Bible from him and began to read. As he read his eyes were opened, and he saw that he and others claiming to be followers of Christ were not living as this book of God required. He has evidently been studying his Bible, for he could turn to the passages he wanted without any trouble.

He has a few peculiar ideas, but in the main and with regard to the truths on which the salvation of the soul rests, he no doubt had been guided by the Holy Spirit. He says that he has given up his worldly business and spends his time going from village to village reading the gospel to any who will listen to him. He trusts to the Lord to give him something to eat and wear and a place to sleep. He spent a few days in Famagusta, and went with Daoud to the markets, etc. Daoud speaks well of him. He was here three days, and had a long talk with me every day.

The Priesthood, Baptism, the Lord's Supper, pictures, Mediators, the Holy Spirit and His work, the Sonship of Believers, etc., were all talked over. He was inclined to immersion as the only true mode of baptism, but finally admitted that the amount of water did not make any difference, and that it was only a sign, and could not cleanse the soul from sin. In his opinion there should be a feast connected with the Lord's Supper, everyone bringing supplies, so that the poor might have a good meal, and the supper should be dispensed at the close of the feast. He had gathered these ideas from I. Cor. 11. He spent a good deal of his time while here reading and talking to the people, who said he was crazy, and so quietly listened to him, but I could see nothing the matter with his mind. He spoke of three other men who had also accepted the teachings of the gospel, and had consecrated themselves to the Saviour. Like him they neither shave nor cut their hair. They have probably taken the idea from their surroundings, for as soon as young men are set apart for the work of the Lord in the Greek Church, they allow their hair and beard to grow. I intend to visit this man's village, as I understand he has many who listen to him gladly.



Vamvois reports that he has visited forty-five villages and sold fifty-nine Bibles, N. T. and Portions, and the rest of his time was spent in the markets and shops of Limassol, and since May 1st in Nicosia. He reports having read to 353 different persons, and, of course, if we count those who heard him more than once, the total would be greatly increased. Of this number 137 could not read. He reports that the people are more inclined to listen to the colporteur talk than to hear him read. "As you know," he says, "they call us all Freemasons, and our Bible is therefore a Freemason book, and it takes a good deal of talk and the example of a Christian life to remove these ideas from their minds. I show them from the Bible that a person who cannot show the fruit of the Holy Spirit in his life cannot be a true Christian. They are deceiving themselves in two ways. 1st. They think they are true Christians, because they are called Orthodox. 2d. By running in their troubles for help, not directly to Jesus, but to Mary or some other saint. The work is very difficult, and we could do nothing without the Lord's help, but as I am Christ's and am always trying to abide in Him, I believe the Lord is working by me, and this appears from the fact that many who were opposed to me at first are now my friends, and I believe when the Lord will send a preacher and establish a church here many will be ready to stand up for Jesus. So I am working by word and by deed, and by the help of the Lord, who is always present, not only may I be useful, but every true follower of Jesus Christ may be able to do something for him."

The man from this field, of whom I wish to give you a sketch, is Mr. Emmanuel Makretakis from Crete. The Lord seems to have brought him to Limassol, Cyprus, to have his eyes opened. About two

weeks after Vamvois came up here to go to Nicosia, I found a man standing by our chapel door on Sabbath morning. I thought at first that perhaps he was an Armenian who had just landed, but soon learned that he was a Greek, and was looking for Mr. Vamvois, and when told that Vamvois was in Nicosia and not in Larnaca, he seemed very much disappointed, and although he knew very little Turkish, he came into the church and stayed through the service. We invited him to come at 3 P. M., as we had a class for Greeks in the Sabbath School, and when he came back in the afternoon, I introduced him to Mr. Demitriades, our first convert from the Greeks, and he took him under his care, and did all he could for him while here.

He has now gone on to Athens rejoicing in the Lord and thanking Him for sending him in His providence to Limassol, where he met Vamvois and was brought into the light. He bore witness for Jesus while he was here, and said the first thing he would do in Athens would be to hunt up the Protestant Church. May the Lord go with him and make him useful.

Demitriades is doing good work for Christ, and I believe the Lord will use him for the advancement of His Kingdom here in Cyprus.

CHINA.—Rev. A. T. Robb, writing under date of May 10th, says:

After a residence of three months among the people of Tak Hing, I have been led to what I think are more correct notions of some things than I had before. There are several statements made in former letters which will have to be modified. The first item is the population of the place. We had the estimates of various missionaries, who put the population of the city at from ten to fifty thousand, and including the surrounding district, none estimated below fifty thousand. I have taken some

pains to get the opinions of Chinese, and have observed a little myself, and believe the district magistrate's estimate is nearly correct. The city's population is hardly more than eight thousand, and the market towns lying ten miles to the north, with surrounding villages, will add perhaps four thousand more. The whole district is about thirty miles square, and has a population of one hundred thousand, and we are the only workers in it, and likely will be, as there are no large cities, and the population is sparse as compared with the whole of China, and especially the delta, near Canton. The twelve thousand near us are all who are directly within our reach now, except what work we may do itinerating farther away. At present there is a large passenger traffic through here from the district south. This is their nearest steamship point, and often there are thirty or forty a day and sometimes nearly a hundred, and many of these drop in to hear something of the new "doctrine." If we were once located here and had our families with us, I think one of us might give most of his time to itinerating, while the other looked after the work in the city. . . .

The attendance continues good, and there seems to be considerable interest in the preaching. There have been a number of men in, very eager to discuss the question and to defend Confucius' teachings. We try to show them the better way in the spirit of meekness, and perhaps the manner rather than the matter of our speech seems to be having some effect. The people are noticeably friendlier than formerly, and usually address us respectfully.

A few evenings ago I was invited to the district magistrate's for supper. I went and was most graciously received. He gave the seats of honor to the helpers and myself, an honor rarely paid except to those higher in rank. I was told by one of his attendants that he always surren-

ders that post to missionaries who are his guests, and to no others. We began supper about 6.30, with a course of watermelon seed and almonds. After about fifteen courses of different kinds of meats and soups (chopsticks for the meat and chinaware spoons for the soup), they brought in the *supper*, which in quantity and elegance would have done justice to a French "chef's" skill. The saving clause about a Chinese feast is, that when you are satisfied, whether at the fifth or fifteenth course, you can say so, and quit, with no breach of decorum. The conversation was conducted entirely in the mandarin dialect, which I could not understand, but it was translated to me by one of the assistants. After the first formalities were over, I learned that what I said in Cantonese was understood by the official and all his attendants, but they would not speak it. We rose from the table a little after nine o'clock, and soon departed. Next day I was led to suspect that the *occasion*, if not *cause*, of my invitation, was to learn my opinion of a certain business transaction involving foreigners. Nothing was said of it that evening, except in a general way, but the next day the magistrate's interpreter came and spent nearly two hours talking it over with the men here. Appeal to the Consul had been threatened, and he wanted a foreigner's opinion on the case, by way of assurance. So much for Oriental diplomacies. . . .

ANTIOCH, SYRIA.—The following items are taken from the Foreign Mission Report presented to the Synod of the Reformed Presbyterian Church of Scotland at its regular meeting in May:

. . . More than twenty-six years have passed away since our senior missionary, Dr. Martin, reached the shores of Syria. For a few years he remained at Latakia with the brethren of the American Mission there, prosecuting his studies in the

Arabic language and rendering what aid he could to the brethren of the Mission. By and by he selected Antioch as his special sphere of labor—a place where hitherto no Protestant mission had been conducted. In 1876, after premises had been secured and teachers engaged, a Mission School was opened in Antioch with very encouraging prospects. In due time Dr. Martin removed to Antioch and commenced his missionary labors there, and, except when on furlough, has continued to labor all these years with zeal and energy, and with a good degree of success, notwithstanding the many difficulties and discouragements which he had to encounter.

. . . In the month of May last Dr. Martin visited the out-station at Idlib, which, owing to his circumstances, he had not been able to visit for some time previously. He remained over two Sabbaths, and preached almost every day during his stay there. On the second of the two Sabbaths he dispensed the Sacrament of the Lord's Supper, and on the following day, Monday, he administered the ordinance of baptism. He examined and admitted two young men to the full membership of the church in that place. He was pleased with the satisfactory state of matters in Idlib, which he attributes largely to the influence of the teacher Yuseph Aabood, and of his excellent wife, a pupil of the late Mrs. Martin. Dr. Martin again visited Idlib in the end of October last, and remained several days, preaching, catechising and examining the pupils of the Mission School in the Shorter Catechism, Brown's Catechism, and in the secular branches. He preached on Friday, on Sabbath, and on the following Tuesday, which was observed as a day of thanksgiving, and on the evening of the latter day he catechised the people on doctrinal subjects, and afterwards gave an address on practical duties, personal and family.

Dr. Martin has continued to preach every Sabbath throughout the year, with the exception of two or three during his retirement to Mount Cassius in midsummer. On five Sabbaths he preached in stations of other Missions, including Aleppo and Kessab. During last summer Dr. Martin preached at least on three occasions in the *open air*, in a pagan quarter of Antioch, and in a pagan village outside of Antioch. When in Antioch, he generally preaches or lectures on Thursday evenings. On Sabbath afternoons, after the general Fellowship meeting, he often holds a catechetical examination of the whole congregation, or gives a brief discourse instead.

Rev. Mr. Kennedy, our junior missionary, superintends the Sabbath School, which has a roll of 157. He has also made so good progress in the study of Arabic that for some months past he has taught a class in the school. The daily schools are regularly opened by Mr. Kennedy, and Dr. Martin gives frequent Bible lessons to the pupils. Besides the Bible lessons and the committing to memory of Psalms and numerous other Scripture portions, the Assembly's Shorter Catechism and Brown's Catechism are regularly studied. The whole number of pupils on the rolls of the Mission Schools for the year is 270 to 275.

There have been six baptisms during the year, including one adult, namely, Atra, the pagan Nusairia woman, whose application for herself and children was noticed in our report of last year. She had been an occasional servant in the house of the missionaries a number of years ago, and had been instructed by the late Mrs. Martin. She had been under special instruction, with others, in Dr. Martin's Communicants' Class, and she has now been admitted into the membership of the Church, and she and her three children have been baptized. She is the first-fruits of the Mission from the sect to which she



belongs. On account of the step she has taken in joining the Mission, she has been subjected to severe persecution both from her pagan husband and her pagan neighbors. . . . It is ground for thankfulness that she bears her trials and sufferings with a high degree of Christian fortitude.

. . . Five persons have been received into the fellowship of the Mission congregation as members in full standing. Two had been admitted at Idlib, when Dr. Martin dispensed the ordinance of the Lord's Supper in that place in the end of May last. Three were received at the time of the dispensation of the Lord's Supper at Antioch . . . on the second Sabbath of March. On that occasion Dr. Martin was assisted by the Rev. R. J. Dodds, of the American R. P. Mission, Mersina, Asia Minor. Prior to the communion the filling of the arch between the preaching room and the medical dispensary was taken out, thus throwing the two rooms into one and giving accommodation to a larger audience. On the Communion Sabbath there was a severe snowstorm, and it was intensely cold. The attendance, notwithstanding, was about two hundred and fifty. It seems that the past winter was unusually severe in Syria, yet Dr. Martin states that, even with the winter's severity, the ordinary audiences this year approached what they were before 1893 and 1894, prior to his furlough to this country. After his return from furlough he found the audiences greatly reduced, and they are only now coming up to what they were four or five years ago. From this experience both Dr. Martin and Mr. Kennedy seek to draw the attention of the home churches to the danger and loss to the Mission of allowing it to be at any time undermanned. . . . Dr. Martin writes: "A mission here cannot be worked by less than two men."

The work of the colporteur and the Bible-woman has been diligently carried on

during the year. . . . In the month of October last the colporteur visited Aleppo and pursued his work there during twenty-five days. He reported that he had found many opportunities of an interesting kind for prosecuting his work in Aleppo. His full report handed in was regarded by Dr. Martin as being very satisfactory. Extracts from the Bible-woman's Journal, translated by Dr. Martin, go to prove that she is a woman of rare ability and prudence, and well fitted for the work in which she is employed. This Bible reading and the conversations that follow in regard to truth and duty are an important element in Mission work in Syria, especially in reference to the ignorant and degraded female population of all sects and classes. It may be mentioned here that the British and Foreign Bible Society has favored the Mission with the usual annual grant of £20 toward colportage.

#### AT HOME.

BEAVER FALLS, PA.—The following minute was adopted by the C. E. Society of the First R. P. Church, Beaver Falls, Pa.:

The Master has again called and taken to Himself one of our members. In the early morning of March 14th Miss Anna Fleming was taken from the service of this life to enjoy the pleasures at His right hand. Though we were permitted to enjoy her companionship for only a few years, yet we had learned to know her as one who truly loved the house of God and the place where His honor dwells; one who showed her earnest zeal in carrying on the cause of Christ in the Sabbath School as a teacher, and one who had an abiding realization of the things that are not seen and are eternal. The summons, though a surprise to us, could not but have been met by a willing response from the heart of one whose life was spent in His service, whose aim had been to do His will.

She has gone from us and needs not our praise, but we sincerely believe she has received the reward of the faithful—a Crown of Life.

We have always before us the perfect example, Christ Jesus, but it is helpful to us to keep in memory the life of one who sought to do "what He would have her do;" whose life was bright and cheerful, and a reflection of the hidden life within. Her absence from us is felt by all and especially by those in her own home, and we express our sincere sympathy at this time with a prayer that His grace may be "sufficient for them." May it be our aim to be accounted worthy of the honor which she now enjoys.

S. R. DODDS,  
NINA McCLURE,  
MRS. J. E. DODDS,

*Committee.*

The Y. L. M. Society has also prepared a minute on the death of Miss Anna M. Fleming, from which we publish the following extracts:

During the first watch of the morning of March 14th our young sister fell asleep in Jesus, entering into the rest that remaineth for the people of God. We miss and long for her bright countenance, the cheery laugh and the pleasant greeting which peculiarly belonged to her, making her presence very enjoyable, and her companionship desired by all who knew her. Yet we know that this which has brought to us so much sorrow, has been to her but the precursor of the joys of heaven. . . . She is again united to the brother who so recently preceded her, as well as other members of the family gone before. . . . Her life was one of peculiar energy and perseverance in the work of her Master. Even when the condition of her health was such that it made exertion difficult, she was still constant in attendance upon all church services, and faithful in Sabbath School, Christian En-

deavor and church work, using much wisdom and ingenuity in planning for the furtherance of their interests. . . .

May the "Lord so teach us to number our days that we may apply our hearts unto wisdom." . . .

As a society, we extend our sympathy to the family circle that has again been broken.

LULU MCKINNEY,  
CORA E. GROSS,  
LUCYITA MCKAIG,

*Committee.*

CAMBRIDGE, MASS.—Rev. W. M. Hunter assisted Dr. S. G. Shaw at his communion services, 2d Sabbath of May. "I understand," he writes, "that the church has only been organized about three years. At the first communion only twelve sat down at the Lord's Table. On the 8th of May, sixty-three were present. There was an accession of six on this occasion, making twenty-one during the year. The pastor is held in high esteem, and great interest was manifested throughout the services, the house being well filled on Sabbath, both morning and evening."

COLDENHAM, N. Y.—Communion was held on the 29th of May. Our pastor was assisted by his brother, Rev. James Patton, from Evans, Colorado, who proved himself a very efficient assistant. It was a very enjoyable season. The preaching of both ministers should make us go forward much stronger in the work of the Lord and Master. There were three accessions, and three children were baptized on Saturday, one being the child of our pastor and wife.

GRACE ARNOTT.

GLENWOOD, MINN.—Mr. Joseph Townsend, who died Thursday evening, April 28, 1898, was the oldest member of Lake Reno congregation. Deceased was born in County Antrim, Ireland, in the year 1820, and so was in his 78th year. He leaves a wife, a son and two daughters, all members of the congregation.

J. L. EWING.

HOUSTON, ILL.—The communion in Old Bethel congregation was observed May 22d. Three members were added to the church, one by certificate and two on profession. Rev. E. H. Elsey, of Coulterville, conducted the services. On Monday morning Rev. D. S. Faris preached a timely and practical sermon from these words: "But my God shall supply all your need according to His riches in glory by Jesus Christ." In the afternoon, by appointment of Presbytery, he moderated in a call which resulted in favor of Licentiate E. A. Crooks.

On May 18th, by special invitation, the missionary society held their third sewing bee at the home of Mr. and Mrs. Chas. Finley, who have the thanks of the members for a delightful and profitable day. Com.

KANSAS CITY, Mo.—Mr. L. A. Myers died in Argentine, Kansas, at 2 A. M., June 15, 1898, aged forty-seven years. He was confined to the house but one day. He had long held a responsible position with a railroad company, and was highly esteemed by all who knew him. His wife is a member of the Kansas City congregation, and has a little daughter. They have the deepest sympathy of many friends.

The Kansas Presbyterial Christian Endeavor Union will hold its annual convention in Olathe, August 24th and 25th. The officers are busy arranging a programme that promises to be of unusual excellence, and we are anticipating a very interesting convention. Com.

NEW ALEXANDRIA, PA.—The thirteenth annual meeting of the W. M. S. of the Pittsburg Presbytery met in the New Alexandria church Tuesday, May 10th. Devotional exercises were conducted by Mrs. R. J. Gault. Seven officers, 7 local presidents, and 35 delegates responded to roll call. The Cor. Sec. reported number of L. M. S. represented, 16; number of members, 439; number of Y. L. M. S. represented, 6; number of members, 176.

The following officers were elected for the coming year:

President—Mrs. M. S. Gibson.

First Vice-President—Mrs. J. W. Sproull.

Second Vice-President—Mrs. W. J. Coleman.

Recording Secretary—Miss Gertrude Martin.

Corresponding Secretary—Miss Anna Coleman.

Treasurer—Mrs. J. R. McKee.

Superintendent of Mission Bands—Miss Grace George.

Assistant Superintendent of Mission Bands—Mrs. J. R. Copeland.

Superintendent of Literature—Mrs. D. C. Martin.

A very pleasant feature of the programme was the Children's Hour, which was in charge of Miss Grace George, Superintendent of Mission Bands.

The following plan of work for the year was adopted:

With the organization of the Presbyterial, it was resolved to undertake a special work for the extension of the Kingdom of Christ. The Mission to the Indians was established by the Church upon our specific pledge to raise \$1,000 annually for the support of a missionary. It was at the same time expressly understood that our missionary societies would continue to support all the other Missions of the Church as heretofore. By the favor of God, we have been enabled to fulfill this obligation and to go beyond, and we annually carry up our thank-offering in addition. The reports from the Indian Mission, from year to year, bear testimony to the wonderful blessing of God upon our special work. Already we see the fulfillment of the promise, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

We recommend for the advancement of the work for the coming year:



First. That we accept with joy the increasing responsibility laid upon us by the growth of the Indian Mission, and call upon all the societies to put forth their utmost efforts to follow as God leads forward in the enlargement of the work.

Second. That we recommend to the societies that in raising funds for carrying on the Lord's work, they seek more and more to fall in with the divine method, so that they may be true workers with God, who has said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. 3: 10.

Third. That we claim the promise of God to the Church: "Thy children shall be all taught of the Lord, and great shall be the peace of thy children." And to the end that it may be fulfilled, we recommend that special care and help be extended to the mission bands in our congregations, and that a committee be appointed to outline a systematic study of mission work and arrange a programme of monthly exercises for the use of the mission bands.

Fourth. That in the present condition of the Foreign Mission Treasury, we call upon all our societies to come to the aid of the Foreign Mission Board with all the assistance they can render, making special sacrifices for Christ's work in an hour of special need.

Fifth. That, encouraged by past answers to our prayers, and taking firm hold upon the promises of God, all our societies should give themselves to prayer for our missionaries and their work.

And when members in any of our societies feel the promptings of the Spirit, calling them to special seasons of prayer, they come together in praying circles, and make intercession to God for an outpouring of

His Spirit, praying for one another, and for all who are known to be struggling against the power of sin.

MRS. R. J. GEORGE,  
MRS. J. W. SPROULL, } *Com.*  
MRS. J. S. MARTIN,

Mrs. W. W. Carithers, of the Indian Mission, was present, and made an interesting address at the evening session. Letters were read from the Cyprus China, Southern, and Oakland (Cal.) Missions. The Question Box was conducted by Mrs. M. S. Gibson, of New Castle. The following resolutions were adopted:

WHEREAS, We have been permitted to assemble for the thirteenth time in the capacity of a Woman's Presbyterial, and have felt the blessedness of such meetings and the inspiration they impart to us to do more effective work for our Lord and Master.

*Resolved*, (1.) That, as in the opinion of this convention, the only right way of raising money for religious and benevolent purposes is by voluntary contributions given out of a sense of indebtedness to God, the Author of all good for everything we have, we recommend that our members discountenance all other methods adopted under any pretext whatever, and urge upon all with whom we have influence the duty and the privilege of giving willingly and systematically to the full extent of the prosperity God has given them, and with as little publicity as possible.

(2.) That we recognize the obligation resting upon all on whom God bestows the good gift of His providence, whether by inheritance or any other way, to give, as an imperative duty, full tithe of everything actually received into the treasury of the Lord. Free-will offerings may add to such a full and conscientious tithing, whatever special amount, circumstances, wealth, or peculiar interest in any good work may suggest as appropriate.

(3.) That we recognize in these days of

war, and in view of possible further complications with other nations, a providential call, added to the command of God's word, to carry forward with increased faith and energy the great missionary work of proclaiming the gospel of the Prince of Peace.

(4.) Our prayer is, that whatever deserved chastisement God may have in store for us, as a nation, He will make our affliction the means of leading us to break off from national sins, such as intemperance and Sabbath desecration, by national righteousness, and of stirring up all parts of the Church to more earnest effort for the evangelizing of every part of our land.

(5.) That we can rejoice in the assurance that out of complications of this present war, reaching as it already does to the remotest east, the Mediator will bring glorious results in the extension of His open word to the multitudes heretofore in the darkness of papacy and heathenism, and in the hastening of the day when all the kingdoms shall become the kingdom of our God and His Christ.

(6.) That we, as a Presbyterian Missionary Society, ask the Central Board of Missions of the R. P. Church to assume the responsibility of Miss Speers' salary.

(7.) That we extend our sincere thanks to Mr. Robert Pitcairn, Superintendent of the P. R. R., for his kindness in granting our request with reference to train accommodations, etc.

(8.) That, as a society, we extend our sincere thanks to the pastor and people of New Alexandria for their kind hospitality to all delegates and friends of the convention.

MRS. D. C. MARTIN, }  
 MRS. C. N. HANNA, } Com.  
 MRS. E. S. SPROULL, }

Convention adjourned to meet on College Hill the second Tuesday in May, 1899.

MARY W. EUWER, *Rec. Sec.*

NEW CASTLE, PA.—The New Castle congregation has been enjoying very much the presence and help of Missionary James Stewart since his return from Latakia. On two different occasions he has ministered with much acceptance to the people, giving a pretty full account of his labors in the East. The congregation tendered him a reception on the evening of May 19th, when he made a very interesting address on the manners, customs and habits of the various classes of people in Syria. Visiting pastors from other churches also participated in the exercises of the evening. At the close refreshments were served, and an hour or two spent in social enjoyment. Mrs. Stewart, mother of the missionary, who was so long prostrated with paralysis, is much improved.

PASTOR.

NEW GALILEE, PA.—Mrs. Martha Alcorn, a highly respected member of the Little Beaver congregation, departed this life May 2d, 1898. Mrs. Alcorn was a woman of fine intelligence and excellent Christian character. She was a friend of the fatherless. Three orphan children enjoyed the privileges of her home and training. Her maiden name was Thompson; a sister of the Rev. J. A. Thompson, of College Springs, Iowa, and Elder Robert Thompson, of Jonathan's Creek, Conn. Mrs. Alcorn was 84 years old.

Mrs. Mary Blackwood Boggs, wife of Mr. Jacob Boggs, and member of Little Beaver congregation, was also called home on May 3d, 1898, in her 35th year. Mrs. Boggs was one of the most active workers and liberal contributors in the congregation, a woman of real Christian worth. Relying on the merits of Christ's righteousness for salvation she had no fear of death. A husband and three small children remain. The congregation and entire community mourn her removal.

J. R. W.

NEW YORK. — On Thursday, June 23, 1898, the day appointed by Synod for hu-

miliation and prayer to God for the nation, special services were held in this city. In the Third Church there was a social prayer-meeting in the afternoon, and the pastor, Rev. F. M. Foster, preached in the evening. According to a report in the *Mail and Express*, "the thoughts of the people were directed along this line: We should humble ourselves and make supplication unto God, because our race is so wicked that we must be chastised in blood; our Nation has been chosen to inflict the judgments of God on a more sinful sister nation; in this work many noble sons of our fair land must suffer wounds and death, and great sorrow must be in many homes; many exposed to manifold temptations will suffer moral deterioration; the war spirit is cultivating thirst for the blood of our fellow-creatures—the spirit diametrically opposed to that taught by the Prince of Peace.

"May the objects sought to be gained by the war be speedily attained; Cuba liberated, and the progress of civil and religious liberty, not only in the colonies of Spain, but in all the world, be hastened."

There was also public worship in the Second Church in the forenoon, when the pastor preached from the words: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Hosea 14: 1. He emphasized, as sins that imperil national stability, and consequently call for deep humiliation, the manifest decay of personal and family piety; widespread social immorality, such as Sabbath desecration, intemperance and the many other sins enumerated in 2 Tim. 3: 1-5, as marking the approach of perilous times; and finally, the failure of this Nation to confess Christ as its Saviour and King. The only remedy was declared to be repentance, including, according to the solemn yet tender appeal of the prophet, a sense of need, and a return to reliance upon God.

OAKDALE, ILL.—Andrew T. Kennedy died at his home in Oakdale, Ill., Dec. 3d, 1897, of pneumonia. Deceased was a member of the R. P. Church, Oakdale, having made a profession of his faith in Christ at the age of 15 years. At the age of 19 he was elected a deacon, in which capacity he served the church until February, 1897, when he was chosen to the office of elder. Immediately after his ordination to the eldership he was appointed clerk of session, and discharged the duties of that position faithfully until death. Bro. Kennedy's life was indeed an active one. In August, 1861, he entered the U. S. army as a volunteer, belonging to the company of which his uncle, Pastor Rev. A. C. Todd, was captain. He was wounded May 14th, 1863, in the battle of Jackson, Miss., was taken prisoner May 16th of the same year and confined in the notorious Libby Prison, where he remained until exchanged July 14th, 1863. He was honorably discharged from the service Nov. 2d, 1863. On returning home and taking up active work in the congregation of which he was a member, he was chosen Superintendent of the Sabbath School, and filled that position for 20 years. Mr. Kennedy was a man of more than ordinary ability. He accepted the principles of the Covenanter Church because he believed them, and was always ready and able to defend them. I remember hearing him say, at the close of an address given by Missionary R. J. Dodds, when the speaker had made the statement that the Covenanter position in regard to the Kingship of Christ was the only true position upon which to do missionary work, "I am proud that I am a Covenanter," and a life and conduct consistent with this expression was a chief characteristic in Mr. Kennedy. He was intensely interested in every line of work that tended to build up the cause of Christ, and was ever ready to do what he could to promote such a cause.

Mr. Kennedy's last illness was of short



duration. He was in his accustomed place on Sabbath and was in good health and spirits. On the Monday evening following, after doing a good day's work, he complained of not feeling well. Before morning the chill which usually precedes pneumonia seized him, and we knew that the disease had fastened itself upon him. Everything was done by loving family and friends to preserve his life, but his time had come; his work was finished; God wanted him, and called him up higher. He fell asleep at 10.45, Friday, Dec. 3d, 1897.

Oakdale session has taken the following action:

*Whereas*, God in His providence has removed from our midst our brother and fellow-worker, Andrew T. Kennedy, and

*Whereas*, We feel his loss both as a member of session and as clerk; therefore,

*Resolved*, 1st. That we place on record our high appreciation of him as a member of session. He was a wise and prudent counselor. He had a careful oversight over those over whom he had been called to rule, and rejoiced in both their temporal and spiritual welfare.

2d. He was a consistent member of the Church and looked forward to the time when the glorious principles of the Church should triumph, and when the Saviour would be crowned King of kings.

3d. That we recognize and listen to the warning that comes to us, and be prepared to answer the summons when it comes.

4th. That we commend unto his God and his Saviour the loving wife and children whom he has left behind, and remind them of the great meeting time to come, when the one hundred and forty and four thousand shall gather around the throne of God and sing the song of Moses and the Lamb forever and ever.

J. C. FRENCH, *Mod.*

J. C. THOMPSON, *Clerk.*

STAUNTON, ILL. — Elder Hugh Patterson died Saturday, May 7th, aged 66 years. He early professed his faith in Christ, and was a member of the Staunton, Illinois, congregation from the time of its organization. When the congregation was organized, he was elected a deacon, and nearly thirty years ago an elder, serving the church with earnestness and fidelity all these years. His life was one of untiring devotion to others, and to every good cause. As long as he had the strength he was in his place in the house of God at every service. His home was noted for its geniality and hospitality. His widow and five children, four daughters and one son, are left very lonely, but they sorrow not as those who have no hope. The congregation feels its loss most sensibly, but his life will be its inspiration. In the town and community there is the testimony that he was a true Christian, a loving husband and father, and a friend "tried and true."

We laid his body away Tuesday, May 10th, with sad hearts, yet rejoicing that he had won his crown. S. R. WALLACE.

ST. JOHN, N. B. — A commission of the N. B. and N. S. Presbytery met at St. John, May 26, 1898, for the purpose of ordaining and installing W. T. Knox Thompson pastor of the St. John congregation. The Rev. J. S. Thompson, Utica, Ohio (brother of the candidate), was present as a member of the Court.

The commission was constituted with prayer by the Chairman, Thos. McFall. The candidate delivered a sermon from John 12: 34, "And how sayest thou, the Son of Man must be lifted up?" and a lecture from Titus 2: 11-13. These were heartily sustained as trials for ordination. J. S. Thompson conducted the examinations in Hebrew and Theology, and Thos. McFall in Greek and Church History. The ordination sermon was preached by the Chairman from 1 Timothy 3: 1: "If a

man desire the office of a bishop, he desireth a good work." Mr. Thompson was then solemnly ordained to the office of the Gospel Ministry by prayer, in which the Chairman led, and the imposition of hands by the Court, and was installed pastor of the congregation of St. John. The charge was given to the pastor by J. S. Thompson, and Thos. McFall addressed the congregation. The new pastor was heartily greeted by the members of the congregation and friends, and after singing part of the 122d psalm he dismissed the congregation with the benediction. The following day the members of the commission drove to Barnesville to install Rev. W. T. Knox Thompson pastor of the Barnesville congregation. At 1.30 P. M. the Chairman constituted the Court with prayer. The installation sermon was preached by J. S. Thompson from Phil. 1: 21, "For to me to live is Christ." Mr. Thompson led in the installation prayer, and also gave the charge to the pastor. Thos. McFall addressed the people. A hearty greeting was given to the pastor.

COM.

WARREN, O.—The communion at Oil

Creek on the 4th Sabbath of June was exceptionally pleasant and profitable. The weather was delightful. The attendance was good. Large audiences were present during the different services. That on Sabbath evening almost filled the house. The occasion was the more pleasant by the accession of two of the children of the congregation, whose names were added to the roll on profession of their faith in Jesus Christ. Dr. J. W. Sproull, the assistant, preached to the great satisfaction and profit of all. He was at his best and we all felt that it was good to be there. While the prospects of increase in membership are not very encouraging, all the young people having united with the church, the condition of the congregation was never more satisfactory than to-day.

S. J. CROWE.

*Married, on the evening of June 8, 1898, by the Rev. S. J. Crowe, Mr. Worth Kerr, of Titusville, Pa., and Miss Reba Reid, of Vrooman, Pa., daughter of the late Rev. Daniel Reid.*

## Synod's Publication Now Ready.

The "Historical Catalogue of the Theological Seminaries of the Reformed Presbyterian Church in America," ordered by Synod, is now ready for distribution. This work contains a brief history of all the Seminaries since 1807; the Constitution; sketches and portraits of all the professors; a complete register of all students, whether studying in the Seminaries, privately, or elsewhere, arranged in their proper years and classes; a complete classified roll of the Ministers and Licentiates since 1734, with dates of birth and death. It is printed on enameled paper, with neat cover, containing 42 finely printed pages, and will be sent postpaid for twenty-five cents per copy, or in packages of ten copies for two dollars. This publication should go into every Covenanter family library, and doubtless will find readers in kindred denominational homes. An edition of five hundred copies only has been issued. Send orders at once, with remittance, to

**W. M. GLASGOW,**

**1023 Eighth Avenue,**

**Beaver Falls, Pa.**

## MONOGRAPHS.

IMPORTANT DECISIONS OF THE  
SYNOD OF 1898.

## TEMPERANCE.

1. This Synod reaffirms its convictions that the Bible, reason and experience demand of the individual total abstinence from the use of strong drinks, and of the State prohibition of the drink traffic; and prohibition in the States to be effective must be national.

2. That we testify against those who ordain and support civil constitutions which permit the licensing of this evil as aiding this evil, and against those in authority, who take part in licensing it, as guilty of prostituting the end of government.

3. That we especially protest against the opening of saloons near schools and colleges as a crime against the youth, and condemn the conduct of those teachers and professors who advocate and defend a system that would degrade and destroy the noble youth of the church and nation; and we counsel parents to send their children to no school where the professors do not wage an uncompromising warfare against the saloon.

4. That we renew our protest against the useless, wasteful and enslaving tobacco habit and enjoin all to abstain from all connection with this evil.

5. In reference to the memorial from the W. C. T. U. asking that this Synod give its influence to the making of the 4th Sabbath of November a Temperance Day, that this request be granted and that our ministers be requested to preach on the subject of Temperance on the 4th Sabbath of November.

## STUDENTS' AID.

The following action was taken in regard to the distribution of this fund:

(a.) All money drawn from this fund shall

be considered as a loan to the student on the following conditions: When the student receiving aid from this fund shall have completed his course and shall have been settled in charge of a congregation from which he receives the minimum salary designated by Synod, or otherwise engaged at a corresponding salary, he shall return to the treasurer of this fund the total amount drawn therefrom in yearly installments, which shall not be less than a sum equal to five per cent. of the salary received. In case no such settlement is effected the return of the loan shall be optional, unless the borrower shall leave the ministry of the R. P. Church, in which case he shall return the principal with interest.

(b.) Students who are required to spend the whole of the seminary year following licensure in the seminary may receive from this fund a sum not exceeding sixty per cent. of the amount received by students of the first and second years.

(c.) No student shall receive more than \$175 per year.

(d.) These loans when received by the treasurer shall be placed to the current expenses of the fund. That the treasurer be directed to take steps to collect from ministers who have left the church, the amount drawn from this fund when they were students.

## THE SABBATH.

Synod's Committee presented an admirable report and offered the following resolutions, which, after an animated discussion, were unanimously adopted:

1. Synod calls upon all the officers of the Church to be most careful to set before the people the example of a consistent conscientious Sabbath observance; and then in the ministrations of the pulpit, and in the pastoral oversight of the flock, and in the



tender yet firm exercise of the discipline of the Lord's house, to seek to remove the sin and reproach of Sabbath-breaking from the Church.

2. Synod most affectionately exhorts all the people under her care to sanctify the Sabbath in their meditation, conversation, reading and deportment. Heads of households are especially reminded of their duty to guard the sacredness of the day in their families; that they should carefully watch over the Sabbath reading of their children, and should seek to secure that much of the holy day should be given to the devotional study of the holy book.

3. Synod warns her people not to be partakers of other men's sins by business partnerships with those who plan and work on the Sabbath; or by holding any kind of Sabbath-breaking corporations; or by voluntarily creating or continuing a necessity for themselves or their families to use the Sabbath-breaking cars in order to reach their places of worship on the Lord's day.

4. Synod expresses its high commendation of many of our people who are cheerfully making worldly sacrifices in order that they may preserve a good conscience in regard to the sacredness of the Sabbath, and especially of those who, when they are compelled to choose between giving up their only present means of support for themselves and their families and doing unnecessary work on God's day, elect to suffer rather than sin, and Synod invokes upon them the blessing promised to those who call the Sabbath a delight, and the holy of the Lord honorable. (Is. 58: 13, 14.)

5. Synod emphatically condemns the insatiable and cruel greed of all employers, who, for the sake of sordid gain, force their employees to labor seven days of the week, as being a tyrannical oppression of the laborer by unceasing toil, a grievous wrong against him and his family by de-

priving him of his home day; and as a sin against the souls of men by cutting the laborer off from attending upon the means of grace, and imperiling the salvation of the employer by bringing upon him the guilt of murdering the souls of his fellow-men. Those who continue in this sin prove themselves unworthy of the Christian name and should be cast out of the Christian Church.

6. In the name of her Divine King and Lord, who is also the Prince of the kings of the earth, Synod protests against the desecration of the Sabbath by our civil rulers; by maintaining the Sunday mail service; by the sitting of legislative committees and the holding of sessions of Congress on the Lord's day; and, furthermore, by the unnecessary holding of councils of war, and running of factories to prepare munitions of war, and the drilling, review and the needless transportation of troops on the Sabbath.

Such national sins against God's holy day will, if persisted in, inevitably bring down the righteous judgments of the Lord of the Sabbath upon our beloved country, for whose deliverance and prosperity we ever hope and pray.

“IN RIGHTEOUSNESS HE DOTHT  
JUDGE AND MAKE WAR.”

Like almost everything that comes from the pen of Rev. Dr. T. P. Stevenson, his article in the June number of *OLIVE TREES* is able and exhaustive. His masterly array of facts proves that by her infamous and long-continued guilt the whole governmental power of Spain deserves to be dashed to pieces as a broken vessel; and probably the beginning of that long-prayed-for end has now come. “Heaven and the Holy Apostles and Prophets” and all Protestant Christendom would “rejoice over her.”

And yet Dr. Stevenson's article seems to me one-sided. It leaves out of view ex-

ceedingly important principles and facts that I cannot afford to ignore. Let me state some of them.

I. However wicked Spain may be the United States Government did not receive a commission from the Lord of Hosts to wage war against her.

II. No nation has a right to declare and wage war against another until all other efforts to secure the redress of wrongs have been made and have failed. By the agreement of truly Christian people war must be the last resort.

III. As a rule no war is justifiable except in national self-defence—defence of the lives and civil and religious liberties of the people. That the war with Spain is an exception to the rule does not appear.

IV. The abhorrence of war and the principles of peace have permeated the hearts of intelligent Christian people; and the duty and practicability of nations settling all disputes by arbitration are generally accepted by the disciples of the Prince of Peace in all lands. Moreover, my lifelong friend, Dr. Stevenson, as a Reformer, has been one of the most earnest advocates of Peace and Arbitration.

But what are the facts? And facts that the good brother forgets to mention:

I. The U. S. Government should have made an earnest and persistent appeal to Spain to desist from her cruel wrongs done to Cuba. It was not done.

II. The United States should have made special and, if necessary, importunate appeals to Great Britain, if not also to other European powers, to unite with the American Republic in an appeal to Spain to cease from her wickedness towards the Cuban insurgents. It was not done. Such inaction is hardly pardonable. Now it is too late.

III. Before declaring war against a nominally Christian monarchy, the American Republic should have proposed to settle the dispute by arbitration. The duty of nations

to avoid the horrors of war by this means was well known by the government of Spain. All the European powers knew it. The U. S. Government knew it. She had previously refused to unite with the European governments in an agreement to adopt arbitration; but she knew the duty. Yet neither by the President, nor by Congress, nor by the people, including the Christian Churches, was arbitration proposed. If the love of country had controlled Congress, if there is any virtue in peace, and if the mind of the Prince of Peace had been consulted, the trumpet calling to arms would not have been blown at the demand of the demagogue press and Congressmen crazed with political ambition. Never before had the United States such an opportunity to test the value of arbitration and show to the world the excellency of Republicanism, and the beauty and the power of the Christian religion. The opportunity was neglected if not despised. God may now use the army and the navy of the contemners of peace as His sword to punish or to destroy a Papal throne of iniquity, but having accomplished His purpose He may awake to judgment against a proud Republic that continues to trample upon the crown of the Mediator. "Kiss the Son lest he be angry."

IV. But there is yet another and very serious objection to Dr. Stevenson's elaborate article. Neither he nor the Church can afford to ignore it. There is not a word of caution or warning to the young men of the Church to dissuade them from hastily rushing into the army. On the contrary, the whole tendency is to incite them to enlist in the war, however rashly begun. Already our young men are volunteering and taking the soldier's oath that the Church long ago declared to be sinful. Already some of her youth have chosen to expose themselves to the fearful temptations of camp-life and to all the demoralizing influences of war. Who can estimate the un wisdom, if not the guilt,

of the press or of the pulpit, that incites our Covenanter young men to leave their homes and their religious privileges to become the companions of the wicked, whether in the camp or on the battle-field, in a war of at least doubtful character, and begun rashly by a government which itself is at war with "the Governor over the nations"?

For Thine, Jehovah, is the throne,  
Creative power affords;  
Thee King of kings the world shall own,  
And Thee the Lord of lords.

N. R. JOHNSTON.

*Oakland, Cal.*

#### OUR DUTY IN NATIONAL REFORM.

Ever since the organization of the National Reform Association in 1864 the Covenanter Church has recognized this movement as the strategic opportunity to proclaim the mediatorial dominion of the Lord Jesus Christ over the nations. The distinctive mission of our Church is to apply the authority and law of King Jesus to civil society. And as long as the Association is true to its purpose—to bring this nation into organic relation to the throne of the King of kings—our Church will not cease to co-operate with Christian citizens in carrying forward its work. The society had its birth in the throes of the civil war. A delegation of Christian ministers was sent to Washington urging President Lincoln to recommend to Congress the Christian amendment to the Constitution and the abolition of slavery. To their memorial he replied: "I will endeavor to do my duty to my God and to my country." After his second inaugural, Lincoln said to one of these men: "You got one of the things you asked for in my first administration, and I hope you will get the other in my second administration." When the *Christian Statesman* was started in 1867, under the editorial management of Rev. Dr. D. McAllister and Rev. Dr. T. P.

Stevenson, our Church rallied to its support with the greatest enthusiasm. And when the Church signed and swore the American Covenant in 1871, her zeal in this cause reached a white heat. Since that time the movement has passed through distinct stages of development.

In the growth of the fine arts there were four separate stages. 1. The Egyptian period, in which the arts had their birth. Egypt is the mother of art. This stage was marked by massiveness. The great and ponderous were sought, without reference to proportion or use. 2. The Chaldean period, in which the parts were emphasized. The legs and feet, the arms and hands, the trunk and neck were made grossly prominent without reference to their relation to the other parts. 3. The early Grecian period, in which the relation of each to the whole was studied. This brought out the idea of usefulness. 4. The later Grecian period, in which the relation of each to the other was developed, and marble statues seemed to walk and speak and sing. This was the climax. It has rested there to this day. In this movement the passive stage was passed during the active field work of Dr. McAllister in 1871 to 1876, in those wonderful national conventions that were held in Pittsburg, Philadelphia, New York, Boston, Cincinnati, Chicago, etc., in which great audiences heard addresses, and greater audiences read the press reports, which electrified the whole nation. Following this came the second stage, in which the movement was resolved into departments, and a secretary on Divorce Reform, another on Sabbath Reform, another on Temperance Reform, another on Anti-Secret Reform. It now transpires that there are separate associations representing each of these reforms. The National Reform Association has done her second work exceedingly well. The third stage has



been reached, in which the relation of these several reforms bear to our national life. This has been the work of our Association for the past decade. And this part of its work will not be complete until they are all grounded in the Christian amendment to our National Constitution.

It is now time for the fourth stage, in which the national mind will be made to think, the national will to choose, the national conscience to cry, and the national heart to go out to King Jesus. This can be done only by urging upon Christian citizens the duty of an active, consistent political dissent.

1. *This is a conviction deeply rooted in the life of the Reformed Presbyterian Church.*

In 1869 Rev. J. R. W. Sloane, D. D., read a report on National Reform, which Synod adopted unanimously, in which this language is used: "Such a constitution cannot be accepted and approved by any people without sin. We hold it to be the duty of every citizen of this nation to maintain an active dissent, by refusing to incorporate with a government thus constituted. This we hold to be not only the course of rectitude, but the attitude of power. In no other way, we are persuaded, can the slumbering conscience of the nation be aroused and a public sentiment developed which shall, with God's blessing, accomplish in this land a thorough civil reformation." In our American Covenant national reform and political dissent are linked together in the fellowship of duty: "We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the ruler of nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act with the political body until this blessed

reformation has been secured." In 1891 this was branded upon the conscience of our Church, never to be effaced. And in 1892 the Testimony-Bearing Committee took up this work. In 1894 a minister was appointed to preach national reform and political dissent. And this year another minister has been appointed for this special work.

All this indicates that there is a deep, ineradicable conviction in the hearts of Covenanters that national reform, to be effective, must include political dissent. And it is my candid judgment that the continued zealous co-operation of our Church with the National Reform Association depends upon our preaching the full gospel of national reformation upon its platform as occasion may offer.

2. *Our message to this nation should be: The criminality of debauching the consciences of her Christian citizens by tempting them to swear allegiance to a Christless Constitution.*

The call for the Philadelphia Convention in January, 1871, emphasizes this: "There is no political document so all-important to the American statesman and the American citizen as the Constitution of the United States. All laws, all customs, all forms of administration are shaped by it. Everything in any State, corporation or business that affects a citizen in the remotest degree as to 'life, liberty and the pursuit of happiness' is tested by it, and stands and works only as it agrees with it. Year by year its molding power is felt. The President, the Congress and the courts are coming more and more into evident agreement with what is there written. Our statesmen and our whole people are learning their Americanism, as to its letter and spirit, from that great instrument. This is as it should be. This was intended from the beginning.

"But at the same time it is a serious matter if that Constitution should be found

wanting in any principle or any matter of fact. The deficiency will in due time work mischief. Error in the Constitution will work as powerfully as truth, and what is left of it may one day be formally declared un-American. And one such serious matter there is—one unnecessary and most unfortunate omission—God and Christianity are not once alluded to, although the Constitution is itself the product of a Christian civilization, and although it purports to represent the mind of a Christian people, who, in all their State constitutions, had made explicit reference to both God and religion. Hence it is that all the laws of this country in favor of Christian morality are enacted and enforced outside the Constitution. They rest only upon the basis of what is called common law. We have, strictly, no oath, no law against blasphemy, Sabbath-breaking or polygamy that has any better foundation. And as matters seem to be going, it will soon be discovered and decreed that common law is only another name for custom, which has no binding force. And then where are we? In atheism, corruption and anarchy."

A nation that requires its citizens to swear to support such a compact of political atheism as a condition of exercising political privileges within the political body is guilty of a crime against the King of kings. Against this sin the witnesses must cry out. "Cry aloud, spare not, tell my people their transgressions."

3. *Our message to Christian citizens must be: The sin and danger of swearing allegiance to a Christless Constitution.*

A book has recently appeared entitled "In His Steps," by Charles M. Sheldon, of Topeka, Kan. The thought is: What would Christ do if He were here in my place? I am sure He would not be a judge, and give out licenses to these saloon keepers or grant divorces according to our lax system. I am sure He would not accept

the position of postmaster in any city and take oath to do the work on Sabbath day. I am sure He would not be Postmaster-General, and send out 15,000 car-loads of mail matter every Sabbath. I am sure He would not be President of the United States, and appoint the Postmaster-General and 100,000 postmasters to break the Sabbath. I am sure He would not swear to support a Christless constitution, either directly as an officer or representatively as a voter. This book portrays the revolution that such a doctrine produced in Raymond and Chicago. Covenanters are to preach this gospel.

4. *The testimony of the witnesses depends for its efficiency upon the consistent practice of those who testify.*

Dr. R. J. George, in a tract entitled "Christ's," says: "Of what value was the testimony of the Church against slavery, while slave-holders were at her communion table? Of what value is the Church's testimony against the saloon, while rum-sellers are admitted to her membership? Of what value is her testimony against Masonry, while those who have bound their souls in its profane oaths receive her holy sacraments? Of what value is her testimony for the kingly authority of Jesus Christ, while her members are in sworn allegiance with Christless governments, and sit upon thrones of iniquity framing mischief by a law?"

It is time to make the witnesses for Christ's crown understand that swearing to support a Christless Constitution vitiates their testimony. In doing so they sell their brother Joseph into Egypt. In doing it they sleep in Delilah's lap while the Philistines cut off their locks and put out their eyes, and compel them to grind in the prison of free saloons, speedy and easy divorce and Sabbath profanation.

J. M. FOSTER.

Boston, Mass.

“FROM FAR FORMOSA.”

One in search of thrilling and inspiring narrative of daring, peril, and achievement, is not shut up to works of fiction or records of battle. Stories as full of thrill and inspiration as were ever written of armored knight, adventurous sea king, or gallant captain, may be read in books that tell of modern missionaries and their works—of such men as Paton laboring among the cannibals of the New Hebrides, and Mackay among the benighted millions of Africa. Among the recent books giving the story of a missionary and his work, not less interesting than any, and even more interesting than many that have preceded, is that entitled, “From Far Formosa.” To call the attention of any who may not have read the work, and in the hope of stimulating interest in foreign mission work in general, this brief article is written. The book is a record of the labors, perils, and successes of George L. Mackay, D. D., the first foreign missionary sent out by the Presbyterian Church of Canada. When, in the summer of 1870, after his graduation from Princeton Seminary, at the age of twenty-six, Mr. Mackay presented himself to a committee of the Toronto Presbytery, the members of the committee hardly knew what to do with him. They thought him unnecessarily “excited.” One member said, “You had better wait a few years.” Another thought that it would be well to “think the matter over for a year or two.” Such hesitancy is a matter of wonder now, and shows how rapid has been the growth of sentiment with reference to foreign missions.

After a course of study in Edinburgh under such men as Dr. Alexander Duff, the venerable missionary hero; Professor John Stuart Blackie, and others, Mr. Mackay went before a committee of the General Assembly, was accepted, and sent across the Pacific in the vessel “America.” May

we not see a significance in the name—a prophecy of what the great continent was yet to do in the work of God?

Formosa, the place of the young missionary’s future operations, is an island in the Pacific, from eighty to two hundred miles from the coast of China. The name of the island is descriptive, being a Portuguese word meaning “beautiful.” Formosa is 250 miles in length, and averages 50 miles in width—about half the size of Ireland. The climate is tropical, except among the mountains, and especially in the northern part, where Mr. Mackay’s special field was, very trying to foreigners. Owing to the dampness, due to the long rainy season, and the powerful influence of the broiling tropical sun, growth is very rapid, and so is decay; hence, man’s deadliest foe—malarial fever. Disease and death work terrible havoc among the inhabitants. The population is 3,000,000, mostly Chinamen, who dwell in cities. The aborigines make their home among the mountains. The religion is that of China. Ancestors are worshiped, and innumerable gods and goddesses, many religious festivals, and countless superstitions burden the lives of the people.

Notwithstanding the difficulties of the language, difficulties of which our own missionaries in China doubtless know much, Mr. Mackay was able to preach his first sermon in less than five months after his arrival, having learned the language from a Chinese servant, and from some herdboys, whose confidence he had won.

Great interest attaches to the story of his first convert, A Hoa. His prayer, both before going to Formosa, and after his arrival there, was that his first convert might be an intelligent and active young man. In the conversion of A Hoa, this prayer was answered. The young man became an earnest and industrious worker, and was instrumental in winning many to Christ. Through his instrumentality and



influence, many of the more intelligent were led to the Saviour, and these, too, became preachers, Mr. Mackay himself teaching and training them for the ministry. Later a college and seminary were established.

Though measurably successful from the very beginning, great success did not come at once. Many and varied obstacles, difficulties and dangers environed the workers. The people were zealous for their ancestral worship, and offered determined opposition to the efforts made by the missionaries. They interrupted the meetings, called Mr. Mackay "Barbarian" and "Foreign Devil," and tore down buildings in which services were held. Once, during the French war, all the mission buildings were destroyed. In the midst of all these dangers and discouragements, the missionary-in-chief and his helpers were sustained and protected by Him who long ago promised, "Lo, I am with you alway, even unto the end of the world."

One conversion is a sample of many. It is that of the first female convert, Widow Thah-so, sixty-two years old. One day she came to Mr. Mackay greatly exercised about her daughter in China, who had never heard the gospel. "A passage across the channel was arranged, and Thah-so went in search of her child. Her visit was not in vain. After remaining with her daughter for several weeks, she returned home, feeling that her work was done and the time of her departure at hand. The end came soon. I visited her a day or two before her death. For two days she was quiet and silent; then suddenly the familiar voice was heard again in clear, strong tones singing a verse of the psalm, 'I to the hills will lift mine eyes,' and one of the hymn, 'Forever with the Lord.' When she came to the line, 'My Father's house on high,' the voice ceased awhile. Then the eyes opened wide, the face shone with a radiant light, and in

accents sweeter than any sounds of earth came, 'The golden gate is open. The large white sedan chair is coming for me. Don't keep me. Don't call me back. I'm going home.' Thus in the 'white sedan chair,' too fair and beautiful for other eyes than hers to see, the strong, heroic soul of our first 'mother in Israel' passed away. Dear old Thah-so! For twenty years she served her Lord on earth, and at the last there was given her an abundant entrance into the eternal kingdom."

The converts in Formosa did not find the Christian life "a flowery bed of ease." Many were "persecuted for righteousness' sake," and interesting stories are told of their steadfast adherence and unflinching devotion to Christ in the face of the bitterest persecution, and in spite of all efforts to lead them back to their idolatry and superstition. Lack of space will not permit a recital of any of these.

As a result of Dr. Mackay's work, there are to-day in Formosa thousands of Christians, many native preachers and teachers, schools, a college, and a theological seminary; and all this where a little more than a score of years ago Christ was not known—where all was darkness, superstition, heathenism.

The story impresses us:

1. With the power of the gospel.

It is adapted to the needs of men everywhere, and when rightly presented will make its way anywhere. Tested long ago in the wicked cities of Antioch and Corinth and Rome, it has not been found wanting among the cannibals of the South Sea, the negroes of Africa, the Indians of our own land, the Malays of China and Formosa. In this is our encouragement.

2. With the power of a consecrated life.

Dr. Mackay's work is great, but not exceptional. There is a long list of missionary heroes—Livingstone, Duff, Mackay of Uganda, Paton, our own sainted Dr. Metheny, and many others, the full results of whose efforts and influence will not be known until all men stand before God and the books are opened.

JOHN S. DUNCAN.

*Parnassus, Pa.*

## EDITORIAL NOTES.

—The date on the wrapper of *OLIVE TREES* indicates the time when the subscription expires. "Dec., '98," means that the paper is paid for to the end of the year, and "Dec., '97," that the subscription is still due for the current year.

—In compliance with the request of Synod, Rev. T. P. Robb has furnished *OLIVE TREES* with a copy of the sermon preached at the opening of the court. It would have appeared in the July number, only that Mr. Robb had to prepare a fresh manuscript after returning home to Iowa. Every one will be glad to have this timely discourse in a compact form for preservation. It is in every respect worthy of the space it occupies.

—The special attention of licentiates, physicians and young women in the membership of the Reformed Presbyterian Church is directed to the following

## CALL FOR LABORERS:

Acting upon the instructions of Synod, the Board of Foreign Missions calls for a physician to be sent out to China. Tak Hing, which has been selected as the center of operations, is wholly unoccupied territory, and will afford a fine field for this form of missionary service. The applicant must be under thirty years of age, in good health, with some measure of experience in his profession, possessed of a missionary spirit, and ready to go as soon as arrangements can be made for his departure.

Another minister is needed in Syria. Many years ago, when the work was not so extended as at present, there were four ordained ministers actively engaged in this field. Now there are only two, Rev. J. Boggs Dodds in Suadia and Rev. Jas. S. Stewart in Latakia, and in the absence of Mr. Stewart from the last-named center

the people in Latakia and vicinity are dependent for preaching on the native licentiates, with such occasional service as an ordained minister from one of the adjacent fields may be able to render. The efficiency of the work seems to demand the early appointment of a young man wholly consecrated to God and ready to devote himself for life to the ministry of the gospel in the foreign field.

The Foreign Missions further require the services of another woman. In the language of the report to Synod: "The very life of each of the Boarding Schools depends, humanly speaking, upon the health and strength of one woman, who is liable to collapse at any time under the pressure of overwork." The applicant must be in good health, apt to teach, able to furnish evidence of love for evangelistic work, and ready to go to whatever point in the field she may be ordered for special service.

Before any one is commissioned to represent the Church in any of these capacities he will have to appear before the Board, that its members may come into contact with him and have an opportunity for direct inquiry as to his qualifications, his object in wishing to be a missionary, and his personal religious life. Each one will have to submit to a physical examination by a physician of the Board's choice and sign a formal contract.

In the meantime all applications should be presented in writing, giving name in full

and age, with certificate of Church membership and letters of recommendation.

R. M. SOMMERVILLE, *Cor. Sec.*

—The schedule of appropriations for the current year is as follows:

Theological Seminary.....	\$1,500
Students' Aid.....	1,000
Sustentation.....	6,000
Church Erection.....	5,000
Foreign Missions.....	15,000
Mission in China.....	5,000
Domestic Missions.....	6,000
Southern Mission.....	5,000
Indian Mission.....	2,000
Jewish Missions.....	2,000
National Reform.....	5,000
Testimony-Bearing.....	4,000
Aged Ministers' fund.....	1,500
Widows and Orphans' fund....	1,500
Literary fund.....	500
	—————
	\$61,000

At first sight this total seems large, whereas, compared with the income of the whole Church, it is small, and the full amount can easily be given, if each member will contribute simply *according to his ability*. No further instruction is necessary.

A circular has been issued from the Office of Treasurer of Synod's Board of Trustees calling the attention of each congregation to these appropriations and urging their claims. Accompanying this circular is a chart which shows in separate columns the date of contribution, the work for which the money is given, the amount of the appropriation and the sum due from each member. Every one must commend the efforts of the Treasurer to secure the funds needed to carry forward the work of the Church in its several departments. But no one who thinks for himself will fail to condemn the plan he suggests, as calculated to defeat the object he has in view. We are happy to know that his chart has not the formal sanction of Synod, and the offi-

cers of every congregation to which it is sent should remember their responsibility and destroy it immediately. We are unalterably opposed to the plan for three reasons. In the first place, taxation is not the true way to raise money for religious purposes. Giving for the support of ordinances at home and the extension of the cause of Christ into other lands is as really a duty growing out of a right relation to God, as prayer or praise or reading the Scriptures. But a Church Court has no more authority to determine the definite amount to be given by a congregation or an individual under its care than it has to fix and enforce, by the exercise of discipline, the number of times that one shall pray or sing, and the number of chapters that he must read in a day or in a week.

Further, the calculation is based on a palpable absurdity. It assumes that a poor man is expected to give the same amount as a rich man, and that the ability of a congregation to contribute to the several schemes of the Church is to be determined by its nominal membership, not by its financial ability. A simple illustration will explain the absurdity of such a position. A congregation with which we happen to be fairly well acquainted contributed last year to outside enterprises not less than \$10,000. If, however, it had acted upon the plan proposed and urged in this chart, its special offerings would not have reached \$2,000. Another congregation, with nearly the same number of communicants, but with no wealthy members, contributed only a few hundred dollars to the public enterprises of the Church, and unless we are altogether mistaken as to its financial strength, it could not have given more except at the sacrifice of home interests or very great self-denial on the part of its members. We seldom hear men advocating at public gatherings or in private conversation the raising of these Synodical



appropriations by each member of the Church giving his quota, without recalling a wise saying that is attributed to John Brown, of Haddington. One day a student called at his home with some question as to the place that grace holds in the Divine economy. "Come awa' wi' me," he said, "and I'll expound that; but when I'm speaking look you after my feet." The student became so intensely interested in his teacher's masterly exposition of the covenant plan of salvation that he forgot his part of the bargain. And on crossing a rough piece of common the old man stumbled and fell. Recovering his feet with some difficulty, he said, somewhat sharply: "James, the grace of God can do much, but it canna gi'e a man common sense."

And finally, the plan is unscriptural. It is inconsistent with the idea of responsible stewardship and directly opposed to the principle wrapped up in the words of the Holy Spirit, when He says by the mouth of Paul, in 2 Cor. 8: 12-14: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality."

A similar chart has been sent to the congregations for some years, and the fruit of its false teaching is seen in empty Treasuries. And so long as misleading instruction of this kind continues to be given to the people over an official signature, leaving the impression, not intentionally, yet necessarily, that it has the authoritative endorsement of Synod, the Treasuries will be empty. Many a man who is not conscientious in the matter of giving will reason that when he has paid the per capita

tax to a particular scheme he has discharged his full obligation, whereas he has probably not given one-hundredth part of what he should pay to fulfill the Divine law of equality in the Church, and thus secure the full appropriation. Common honesty in our dealings with God demands that these charts be thrown into the fire or buried out of sight.

—At the request of Rev. N. R. Johnston, of Oakland, Cal., we publish in this issue an article from his pen entitled, "In righteousness He doth judge and make war." His object is to prevent what Dr. T. P. Stevenson has written on "The moral aspects of the war with Spain." (see June No., p. 164) from doing any harm. In this commendable effort we are willing to give him such good-natured help as the columns of OLIVE TREES can supply. At the same time we do not hesitate to say to Mr. Johnston what he recently said to us in a private letter: "You are not always right in matters in which we both are interested." In our opinion he is mistaken as to the oath required of volunteers. The army oath, as read at Synod from the Official Records, runs thus: "And I do solemnly swear (or affirm) that I will bear true faith and allegiance to the United States of America; that I will serve them honestly and faithfully against all their enemies whomsoever, and that I will obey the orders of the President of the United States and the orders of the officers appointed over me, according to the rules and articles of war." A precisely similar oath is required of the Home Guards in the State of New York. If the regular oath of allegiance to the Constitution of the United States is required in any of the States, the action of Synod at its recent meeting, "earnestly counselling any one under its care to be careful, on entering the army or navy, not to take any oath or obligation inconsistent with the principles and testimony of the R. P. Church

(see July No., p. 217), is conclusive proof that there is no desire on the part of the most earnest advocate of the present war with the people and Government of Spain to incite young men to enlist without a prayerful consideration of all that is involved in that step.

In this connection we are just mean enough to give our readers the closing paragraph of a private letter from Mr. Johnston, which shows that he stands just where his brethren do :

"The war furor blunts the consciences of even good people and otherwise good Covenanters; and you pastors are afraid to testify and warn what you know you cannot prevent. Covenanter pews are not often the exception to the rule. And yet, my brother, if I were young again, and if there were no obstacles in the way, and if the U. S. had done all in its power by arbitration and otherwise to compel Spain to do right before declaring war against that most wicked of all the governments and peoples, I would be glad to be a soldier to help to dash Spain to shivers as a broken vessel. And my prayer is that God will yet use the U. S. armies and navies as His rod to break forever that old, rotten and

cruel despotism." And then, as if to cover with confusion every one who is not so blessed, he says in a closing sentence and with very thinly disguised pleasure: "And, do you know, I have a grandson, my first-born grandson, already in the army and at the scene of war."

—We are indebted to Rev. W. Russell for a copy of the late Rev. Thomas Martin's "Prize Catechism on the Principles and Position of the Reformed Presbyterian Church." This is a reprint of a standard work. It is issued in its present form, as a prefatory note explains, "in the hope that it may prove of eminent service in the instruction of the youth of the Church in the great principles for which our Church has contended for more than two centuries." The catechism is admirably adapted for this purpose, and we hope it will have a wide circulation in America. We should be glad to see two or three copies in every family. The price in paper covers is 6 cents, and in limp cloth 8 cents.

—The Mission *el-Eman* is indebted to Mr. Andrew Alexander for twenty-five dollars.

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*RECEIVED, New York, July 13, 1898, through OLIVE TREES, the sum of Five Hundred Dollars, being the contribution of the Young People of the Second Reformed Presbyterian Congregation, New York City, for the fifth half year's salary of Rev. Henry Easson, their Missionary to Cyprus.*

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*Walter T. Miller,  
Treas.*

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